



A HISTORY

OF DROR

C O N T E N T S

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Chapter IA Background to Youth MovementsWhat is a Youth Movement?

It is impossible to give a true picture of our movement without mentioning it within the general framework of youth movements.

A youth movement must first be defined.

A youth movement is not merely a banding together of youth. This is merely a youth club, which is comparatively widespread, but cannot be called a "movement." The term movement literally connotes motion. The numerous clubs for youngsters in existence cannot claim to move towards any specific goal. They have only one common factor with us, their membership being restricted to youth under the age of 25. The youth movement, however, is based on striving for the change of an existing condition. Thus, the youth movement must contain within it a certain revolutionary element.

*"Youth movements represent a conscious revolt of the younger generation and provide a means whereby youth may proclaim its ideals, values, and standards which are different from, and frequently opposed to, those of the preceding generation.

*H.Kohn - "Youth Movements"; Encyclopedia of the Social Sciences. New York, 1954, Vol.XV., Page 516.

(1) They contradict the notion that the experience of elders can best guarantee the continuity of civilisation by authoritarian guidance of the younger generation."

Why should youth be organized into youth movements? First, being of a different age than adults, youth are interested in different things. But perhaps more important, however, is that the outlook of youth is generally more flexible, quicker to accept changes; and ready to widen its horizons; more than that of adults whose daily problems restrict it to narrower view of life.

It is also because in the youth - movement, youth has a chance, together with others of similar ways of thinking, to share a common spirit and achieve the same goal.

The Jewish Youth Movement

The Jewish youth movements, despite being no older than any other nation, have however, attained greater status within the Jewish nation than any other similar movements elsewhere. Their association with Zionism, from its earliest days, is by no means a coincidence. The adults were enclosed within ghettos, whether forced upon them or self-imposed, and lived more on their moral rather than their physical strength. A feeling of revolt soon grew up within the youth against

this situation. There could be no future for them, surrounded by the general feeling of depression amongst their parents. So it was quite natural for them to turn to new horizons and the hope of a new way of life far away in their own country. The Jewish youth movements thus arrived its pioneering spirit through the difficulties of the time.

Jewish youth of the youth movements feel more responsibility towards their nation than do the average Jewish youth. They know that they must rise above the fatigue and decadence that has developed through the many hundreds of years that our nation has existed in the Golah, and transform it into a healthy nation, a nation living a productive life on its own soil. This is an immense task, and one which only the youth can hope to tackle and will have to lead.

Chapter II

Dror-Hamachanot Ha'olim



Hamachanot Ha'olim was founded by a group of High school students looking for an ideal and rebelling against the middle-class careerist outlooks of their elders.

In those days Israeli-born youth were small in numbers and of little import-

ance. The country was full of newcomers, bringing with them the stormy spirits of revolutionary Europe. they brought with them to Israel their ideas and their habits, thier native songs and their speech. Local born youth watched with curiosity the chalutzim paving roads, living in huts and tents in the new settlements of the Emek and Galil, and forgetting their troubles in the wild rythm of the hora, which they danced until the early hours of the morning. . . but no contact was made between them. Differences of upbringing, habit and language stood in the way.

Instead there was a detachment, suspicion and even derision. There existed a curious situation wherein chalutzim left their studies and renounced their parents' homes in-order to be pioneers in Paelestine, while Israeli-born youth thought only of furthering their studies abroad and living in town completely isolated from what was happening around them. The only hope for them was that the infrequent encounter with the chalutz, the "Tzabar" would be encouraged to put his shoulders to the common pioneering effort, thus bringing him closer to the emerging Eretz Israel, and to help strengthen the labour movement in difficult days...**

* The Israel Youth Movement; A,
Aderet (Niv Hakvutza, Dec. 1962)

Student and Chalutz were finally brought together by the following events: the foundation of the Histadrut in 1921, the stopping of Aliyah in 1923, and the joining of a group of local youngsters with the chalutz-founders of the first kibbutz of the Russian Hashomer Hatzair movements (today Kibbutz Afikim).

The first groups among students, were formed in the 30's by members of the Herzaleya High School of Tel-Aviv and by a group of Jerusalem scouts. They called themselves "Hamachanot Ha'Olim"-literally "The Camps of Ascenders" or "Immigrants" (each snif is called by them a machaneh or "new immigrant camp"; and so every chaver, even from the movement in Israel is considered an "oleh" when he arrives at the Kibbutz).

These first members met for social activities after school hours and spent their vacations working on settlements. The government soon developed the unique character of a student movement. It declared itself at the disposal of the Yishuv and thirsted for a thorough knowledge of the country. The tiyulim of Hamachanot Ha'olim are until this day known for their stigma and daring: they have reached places never before visited - they were the first to walk the whole way around the Dead Sea, and the first to climb Massada. Upon graduation, these first groups participated in the establishment of several kibbutzim (e.g. Maoz Chaim,

Bet Ha'arava, Sdot Yam). Hamachanot Ha'olim was the first Israeli movement to call on its members to sacrifice their studies before graduation and to join garin groups to the Palmach.

During the Second World War the first of such garinim completed its training (which included agricultural instruction), and joined Kibbutz Bet Ha'arava, on the Dead Sea shores.

The movement carried on with its program as before - through the last days of the Mandate, the War of Independence and the establishment of The State. The following years put the movement on a firm footing; the ties with the world movement strengthened over the years, until it became clear that unification was possible.

At the World Conference of the Movement in 1958, held at Kibbutz Lochamei Hageta'ot, the movement adopted the name of Dror-Hamachanot Ha'olim.

The movement today has snifim (known in the Israeli movement as Machanot) in every town in Israel. Dror-Hamachanot Ha'olim, with its clearly defined educational program, has, since the unification within Dror Olamit, been an example to our Movement in the Golah. It has shown the



Movement what it should be, built on sh'chavot of all ages, forming garinim and hachsharot, serving in Nachal and finally joining or establishing Kibbutzim.

DROR OLAMIT

In 1948 the two European movements- Dror-Hechalutz Hatzair and Hanoar Haborochovi, in Poland, France, Belgium, etc. united into one, and were joined a year later by the movements in North and South America. However, for some years after that, the movements still continued to be known by the designation of their development and history.

To mark the occasion, a new semel (badge) was adopted by the whole Movement, consisting of the Magen David, symbol of Israel and the Jewish people, under two ears of wheat, representative of youth and agriculture, and reminiscent of the badge of the Palmach. The slogan "Aloh Na'leh is inscribed on the Magen David as a reminder of the Movement's ultimate aim of "Hagshama"- "Fulfillment" of a pioneering life, and the whole badge is set on a red background.



On the same occasion a new "chultza" (movement shirt) was also adopted - blue, buttoning half way down the front and with a pocket on either side.

Chapter III

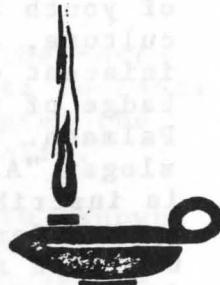
Fundamentals of our Ideology

Jewish Nationalism

What future is there for a Jew, as such, outside of Israel?

He can continue as his father or grandfather did by being the religious, pious Jew - closing himself off from the rest of the world, conserving his "Jewishness", his religion, his "difference" in a closed vacuum; and everything will continue for another 2000 years in the same way.

Or we can reject this way of life. "In the modern society one can't live like that. They suffered because they were like that, but we must live with the times." What does this mean? We become good Americans British, or French citizens. Our parents go to synagogue twice a year, at Rosh Hashana and at Yom Kippur; They don't know why. They had the impression when they were young that these were the most important holidays,



and because of the pressure of work and social conditions they have had to discard all the others. Maybe there are slight variations - that they keep kabshrut at home but in restaurants they eat anything; they go to see the 'Succah' at Succot, and at Chanukah they give presents, light candles and have a "Jewish Christmas" (some families even have a tree with a Magen David at the top -- you know, to keep up tradition!).

But we, their children have rejected (if not us, then our children will) even this. It has no meaning for us. It is pointless. The silver thread that kept the generations before us going on devotion and piety, has been broken. "I want to be like everyone else at school or college. Why take off days here or there for something that only makes me different? And how I despise those Jews who you can see are Jews 10 miles away. They act like Jews, they swagger around, speak in a Jewish accent--of money and business."

And so we reject everything Jewish that is left behind eventhough it has been changed according to conditions. We regret. We try to forget that we are Jews; maybe we will succeed. The next stage is to marry a non-Jew. We run away

from anything Jewish. So the Jewishness will die within us. No future for us as Jews in the Golah. But one day perhaps something or someone will remind us (or our children.).

We must ask ourselves again. Do we wish to remain Jews? If so, what future is there for a Jew outside of Israel?

Twenty years have passed since the end of World War II. Has the lesson of tragedy been lost for us? Six million Jews were massacred, tortured, burnt, shot. Yet, despite

this, thousands of Jews have returned to live as peacefully as before, as if nothing has ever happened and it has all been a nightmare. Yet when we speak to them of that time of persecution, tell them that we cannot tell what tomorrow will bring and even show them signs of latent anti-semitism in their own country, they need only read their own newspapers to see the truth of this, they become embarrassed and cannot answer, or reject the whole thing as the works of an individual or a few madmen. But what was Hitler?



They say that Hitler was a good man, that they were sorry that there were the last remnants of goodness.

An unsuitable political crisis is enough to spark off unrest against the "multimillionaires" and the "rich Jews" at any place.

May we ignore the evidence? One must admire the efforts of these people to change the subject and pass that memory into oblivion. But may we be permitted to forget such a thing? And even if we ourselves are not actually in danger, have we the right to forget the thousands of Jews whose lives are threatened daily?

We the youth must know what has happened in the past, and be aware of the constant possibility of reoccurrence. We must know no peace until the last Jew is uneasy in his life in the Golah. Yes, we must think hard--whether we wish Jews, as Jews, to continue. If we do, we must realize that there can be no future for the Jews in the Diaspora. Is there so much difference between Persecution and Assimilation? Against which one will the Jews stand better?

We know all too well the weakness of the older generations of the countries in which we live; we should be mindful of our double task. As youth we must warn people and be willing to reconstruct our nation.

But let us make it clear.

We are not merely Jews
because no one will
accept us (although

it must be admitted that this has played an important part in holding our nation together over 2000 years of dispersion), but are Jews for positive reasons; because of the love of our people, because of its character, its traditions and its culture. Through the fulfillment of our ideas we will help develop ourselves into a normal nation.

We have succeeded in converting that insult of "Jew", thrown at us over the centuries, into a term of honour. The stature of all the Jews in the world has been raised by the creation of the State of Israel and her achievements. Fifty years ago our religion was the main binding force for the different groups of Jews all over the world; but since that time great changes have taken place. A large part of American and European Jewry no longer believes. The religion of the Jews of the U.S.S.R. is "restricted." Orthodoxy died with those religious Jews who were massacred in the last World War, and who represented over half of European Jewry. The religion that formerly bound the Jewish people together is no longer enough. There exists today however, more favourable conditions for Jewish nationalism than even then. Jews in the most unlikely places now share a common interest:



The existence of the Jewish State has become the focal point of World Jewry.

We must remember above all that our nationalism depends on the present and upon a translation of past conditions. On the contrary, our nationalism is intended to insure the future survival of our people. Neither the ghetto nor the "Jewish Suberb" represents modern Jewry for us; what matters is the thirteen million Jews scattered all over the world, who may mold together one country, our country.

We do not envisage as our ultimate the present State of Israel, with its nearly three million inhabitants. This can only be the nucleus of what is to come, the means of ensuring the arrival of every Jew to our shores. One day we shall form a complete and normal nation, living independently and freely in our own land.

Our nationalism does not mean that we wish to isolate ourselves from the rest of the world; we feel as good Jews that if we could serve the world as a people, our services would be of far greater value than they can be in our present state as individuals.

We would thus, by serving our own people, be serving humanity as a whole. Can an Englishman be a good Englishman without first being a good member of his own town or village? Likewise can we be good citizens of the world without first being good Jews?

Ber Borochov, in his writings, showed that the national question exists for all social classes, and that the abnormal economic structure of the Jews in the Golah can only be resolved by the concentration of Jews into one territory. These theories form the fundamental ideal of our Movement. They are the proof of the vitality of our national conception.

Chalutziut

Chalutziut, or pioneering spirit, is not peculiar to the Zionist Movement alone. Many are the nations who have had their pioneers. What if not pioneers were the Boers who pushed back the African jungle, and the Americans who settled in the Far West? Why is it then, that the Jewish Chalutz Movement hold such as important place within our People? Without doubt it is only because of the special disposition of the Jewish people that the Jewish youth have accomplished such remarkable achievements.



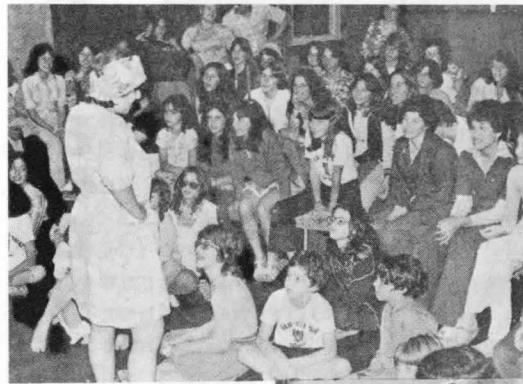
Only the youth can bring our nation out of its plight. Only the youth can bring our nation back into a normal one, containing workers, agriculturists and builders, one that can live on its own merits and not on the labours of other peoples.

This is a superhuman task, to re-educate a people who for hundreds

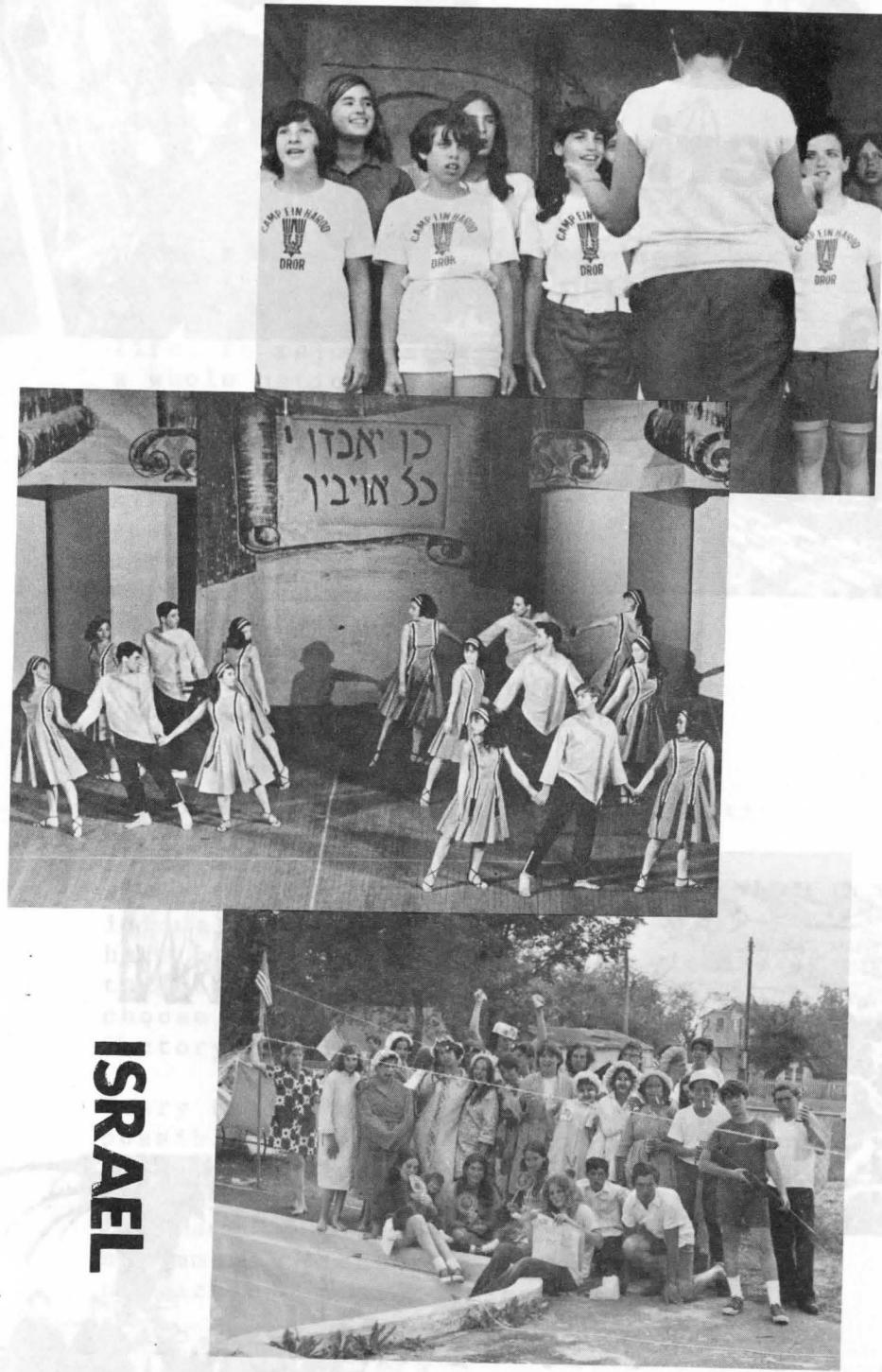
France



North America



England



ISRAEL

South America



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of years in the Goalah has known no other life. Yes, only the youth can hope to accomplish such a project. It was no large body of youth, but mere hundreds, willing and eager to start a new life, to rejuvenate a whole nation, who succeeded in draining the swamps, building the roads, making themselves into farmers and founding kibbutzim. It is for additional youth, the next generation, to carry on with this work. Today we need chalutzim in the empty Galil and Golan, and in the open Negev and the Sinai regions. We need Chalutzim to strengthen weak kibbutzim, to establish industries and to build factories.



Israel will always be in need of its chalutzim. When the number of new immigrants fleeing from oppression rises, so must the number of individuals who know exactly why they have come to Israel, why they wish to join the kibbutz, and why they choose to work the soil or build a factory or sit on the border.

Every family of farmers makes it possible for another four families of olim to live in the country. If we want Israel to be able to receive the many Jews who are still to come, an immense pioneering effort must be tackled, a pioneering effort

which needs thousands of young arms
in the most difficult places.

To be a chalutz is always to be ready; to be at the disposition of the Jewish people for the most strenuous of tasks; to be a pioneer of settlement, to live a life of equality and to build all within the kibbutzim and for the kibbutz. Besides preparing yourself with a profession or the learning of a skill (agriculture or otherwise), one must prepare the mind. One must be prepared to think at all times. And above all we must prepare ourselves to be strong and brave of heart. The arms will be ready for anything as long as we are ideologically and spiritually resolved.

The chalutzic spirit is not only one for the individual. It means equally a group feeling. Chalutziut in the end must mean a united effort a gigantic endeavor which can only be attempted in unison.

The crowning glory of the chalutz is the kibbutz and the moshav. The chalutzic life leads to the kibbutz, to a condition where the individual never loses sight of the goal, never loses his dynamic force and is always ready to better himself.

JEWISH SELF DEFENSE

The beginning of settlement was coupled with the creation of a Jewish defense movement -"Hashomer",



later followed by the "Hagana." What would have become of our endeavors, had we not defied the arms of the Turks, and even the British? Slowly we are dispelling the legendary myth of the weakness and cowardice of the Jewish people. The courageous deeds of the heroes of modern Jewish history are taking their place beside those of any nation. And right through all this the Movements have occupied one of the central positions in Jewish self defence. It was they who were the founders of "Hashomer" and the organizer of Jewish self defence in Palestine; similarly it was the members of the kibbutzim who formed the backbone of the Hagana and comprised the great majority of the members of the Palmach (shock Troops).

It was the Palmach who provided the bulwarks of the opposition to the advances of the Arab armies in 1948, and it is they who today defend Israel's borders against infiltrators and attack.

But let us not conclude from this that Jewish life is only defendable on our own soil (although it is easier!) We cannot agree with this conception. The chalutzim of the Polish ghettos, many of whom were members of Dror, have shown us that this is not the case. They were certainly ready and



capable of defending their lives when the odds were against them.



Jewish life must be defended wherever and whenever it is threatened. The truth is distasteful, but must be admitted; millions of Jews went to the gas ovens in the last world war, without lifting a finger in an attempt to defend themselves; Many of them claimed that they would be "endangering their lives in taking up arms." Yet is is among those who did fight that we can find the highest numbers of survivors.

However, we must stress that it is essential to draw distinction between defense and militarism. Weapons are not an end in themselves; they can only be at times a means to an end.

There is a glaring difference between the discipline of self-defense and blind military subservience. The need to defend ourselves does not necessarily involve the inculcation of a feeling of aggression towards others. We must combat any feeling of hatred of whatever kind.

In the movement any tendency towards this sort of attitude, towards aggression and hatred must be crushed.

Let the will to do something against someone, if not in defense, be lost in manual labour, in developing the body, in sport and in rambles; this the healthiest way for both mind and body to lose such thoughts.

EQUALITY

History has shown that only youth is capable of realizing socialism.



The older generation is generally too attached to its customs, traditions and egoistic interests.

Socialism is not only a humanist theory and an ideal. It is principally a progressive doctrine endeavoring to change an existing situation.

It is the working class that will be motivated force in that new society, a society in which everyone will have to work for a living, but in which everyone will live a life of security and means.

Socialism believes in man and his power to do. Our socialism is humanitarian; it believes as did Erasmus that: "Nothing human can be extraneous to us." It preaches for the unity of nations and their collection for the advancement of humanity.

How are we to reach this ideal of ours? We must build the bases of our new society cell by cell. By a voluntary desire by each and every member of our society for equality.

In the Movement we must take the first steps to that equality and co-operation we wish to achieve in the kibbutz. A "kupa", at least for Bogrim, must be second nature to us; co-operation in every endeavor and activity; equality for every member while in the Movements' framework.

OPEN TO ALL

Our kibbutz and youth movement have always held their doors wide open to all. No selection of members has ever been imposed, as was the case with other Zionsit Youth Movements.

In North America and Great Britain, a solution must be found to contemporary Jewish youth's search for "something new".

Our movement has not only adapted itself to the different strata of which it is composed, but even to individual characters. Our aim is not to make every one of our members conform to one set pattern, but on the contrary, to develop in each one of his own particular qualities. This then demands a varied educational programme



adaptable according to country, culture and the individual interests to each chaver. In this way we can hope to develop our political knowledge as well as appreciate culture. A group so organized can spend time on the art, and say, music, without neglecting outings into the country, doing sport and developing the body.

Our aim is for chaverim to be familiar with all the fields of life, however, stress on certain aspects will be dependent on local and personal conditions.

Wherever the Movement exists it must reach the maximum number of Jewish youth.

THE MOVEMENT AND THE KIBBUTZ

Kibbutz HaMeuchad is the natural conclusion to our movement education. At some point the chaver is faced with the "big decision," of fulfilling the goal of the Movement. He has come to the stage when talk is no longer sufficient, and now action must be taken. He has put into effect all those ideas which he accepted as a Movement member. The Kibbutz is the source of all his aspirations-it is the synthesis of what he has wanted.

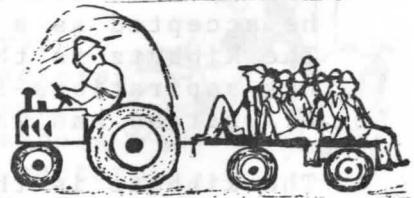
The kibbutz is the most appropriate and necessary unit there is for both chaver and country. In the

Kibbutz our chaver can live a Jewish Life" amongst fellow Jews. In it he will be participating in the creation of Jewish materialism of a new kind. Kibbutzim are the back-bone of Israel, without which the State would not have been born or have the strength to continue.

The kibbutz is the bulwark of the State of Israel. At the time of the Mandate Kibbutzim were the basis for the HAgana and the Palmach, and the Kibbutz members were the most active of its soldiers. During the War of Independence kibbutzim were the fortresses against which the armies of the enemies hurled themselves, and which resisted with success the enemies attacks and finally turned back that same enemy who had boasted of so easy a victory.

Even today, as is well known, the kibbutzim are playing an essential role in the defense of the State by remaining in those strategic positions and creating new settlements where needed.

The kibbutz is the avant-garde group of the Zionist Movement. It is settling the Negev & Sinai, and the Galil & Golan, and steadily pushing back the desert. Look at the map



of Israel; you will find the borders lined, nearly exclusively with the kibbutzim of Hakibbutz Hameuchad, from Misgav Am in the North, to Eilot in the very South. Private settlements searches for the easy way, for the way that shows an immediate profit, for a region which is as near as possible to its market that is in town. But the kibbutz sees as its duty the cultivation of new regions with no regard to economic hardships.

The kibbutz is the nucleus of a new society. It is based on the principle of complete equality of its members, and on collective property of the means of production and consumption. No other voluntary social group in the world has realised and put these principles into practise with such success.

The strength of the kibbutz is also an important moral factor in the struggle for the rights of every worker in the country, and a forceful and essential element in the struggle for a Labour Movement in Israel.



Lastly, Kibbutz Hameuchad is a Movement which like our youth Movement, is open to all; it accepts and gleans members from every country of origin, of no matter what philosophical

outlook, and makes no limit to the size of its kibbutzim.

We have shown you just a rough outline of the ideology of Kibbutz Hame'uchad in the above, but it should be sufficient for you to see in it the duplication and complete identification of our Movement with HaKibbutz Hame'uchad.

OUR MOVEMENT

Preamble of the Constitution of DROR - NORTH AMERICA, May 25, 1976.

Dror Young Zionist Organization is affiliated with the political party Mifleget Avodah in Israel and the Labor Zionist Alliance in North America. Dror is the Youth Movement of Kibbutz Hame'uchad.

As an activist youth movement DROR ideals are as follows:

- 1) As Labor Zionists we believe that socialism provides the best vehicle for creating politically, socially and economically just and free state in Israel.
- 2) The education of its' members in the appreciation of the Hebrew language and culture, and of Jewish history and traditions building an active Jewish consciousness in the Diaspora.
- 3) That Jewish activity in North America should promote Chalutzic Aliyah to kibbutz in which the individual can be free from exploitation and realize full

human potential.

4) To strengthen the bonds between Jewish youth throughout the world.

5) To broaden understanding on the part of its' members concerning Jewish affairs in Israel and the Diaspora.

6) To help members realize their capabilities and to develop a feeling of responsibility for the chaverim in the movement.

7) The defense of Jewish rights everywhere.

8) To follow in the Jewish humanitarian tradition on behalf of people in need wherever they may be.

9) To express concretely our chalutzic ideals we take initiative in the establishment of garinim in Israel.

We dedicate ourselves to the up-building of the State of Israel through the kibbutzim and to the education of Jews in North America of the centrality of Israel both historically and spiritually in Judaism.



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